PROPOSALS
FOR RAISING
A Colledge of Industry
OF ALL USEFUL
TRADES and Husbandry,
WITH
Profit for the RICH.
A Plentiful Living for the POOR,
AND
A Good Education for YOUTH.

Which will be Advantage to the Government, by the Increase of the People, and their Riches.

MOTTO,
Industry brings Plenty.

The Sluggard shall be cloathed with Raggs.
He that will not Work, shall not Eat.

London, Printed and Sold by *T. Sowle*, in *White-Hart-Court* in *Gracious-Street*. 1695.

The Contents.

1. *AN Epiſtle to the Children of Light.*
   2. *The Introduction, with Reaſons for providing for the Poor.*
3. *A Specimen ſhewing the Way of doing it in a Colledge-Fellowſhip.*
4. *Propoſals to the Colledge-Founders.*
5. *Some of the Advantages to the Founders and Rich by it.*
6. *Some of the Advantages to the Poor Collegians.*
7. *Some Rules about Governing the Colledge-Workmen.*
8. *Of the Education of Children.*
9. *An Anſwer to ſeveral Objections.*
10. *A Poſtſcript.*

To the Children of Light,

In Scorn called

QUAKERS.

IT's the Glorious Title the Great Founder of Chriſtianity hath given You that walk therein, when he ſaid, Whilſt ye have the Light, walk in the Light, that ye may become the Children of the Light.

The Conſideration of Your great Induſtry and Diligence in all Affairs of this Life, Your great Charity in Relieving Your own Poor, and Others alſo, as Occaſions offer, Your great Morality acknowledged by All, and Your Religious Sincerity, known to the Lord; Hath induced me to Dedicate theſe following Propoſals to Your ſerious Conſideration, whilſt I think You a very regular Body, willing and capable of ſuch an Undertaking; Your Poor being leſs Vicious than other Poor are, (Debauchery being the Bane of Induſtry) it will be the eaſier to put them into a good Method, as a Pattern and Example to the reſt of the Nation, by which you may ſhew forth the more the Chriſtianity of your Faith, by the Vertuous Works that come from it, of which Love and Charity is the Chief. In which You have been very Exemplary in the Worſt of Times, and of greateſt Sufferings: How have You Relieved and Succoured the Afflicted, not ſuffering a Beggar among You! By which Love one to another, Your Maſter and Great Doctor of the Chriſtian Religion, ſaid, All Men ſhould know ſuch were his Diſciples.

Now

Now a Day of Reſt, in a good meaſure, is upon You, and You more at Liberty to provide for Your Families, than in ſome of the former Days, in which You could not ſo well provide for Your Poor, the following Method, I think, will open You a Way of a plentiful Proviſion for them; and not only them, but for many others; for which may hope You will find Encouragement from the Government, if deſire it, to ſet forward ſo good and profitable a Work for the Publick, as well as to them as ſhall be immediately concerned.

As a Husbandman hath ſeveral ſorts of Works, according to the time of the Year and Seaſon; and as you have Variety of Seaſons, you have Variety of Works: A Father expects from a Son or Servant, as they grow in ſtrength, they ſhould increaſe in ſervice; ſo doth Your God and Father expect from You an Improvement to his Honour, upon every Talent He hath given You, whether viſible or inviſible; and that You uſe it to his Honour, according to its kind.

I often having thought of the Miſery of the Poor of this Nation, and at the ſame time have reckoned them the Treaſure of it, the Labour of the Poor being the Mines of the Rich, and beyond all that Spain *is Maſter of; and many Thoughts have run through me how then it comes that the* Poor *ſhould be ſuch a Burthen, and ſo miſerable, and how it might be prevented; whilſt I think it as much more Charity to put the* Poor *in a way to live by honeſt Labour, than to maintain them Idle, as it would be to ſet a Mans broken Leg, that he might go himſelf, rather than always to carry him.*

John Bellers.

THE

THE Introduction.

IT's the Intereſt of the Rich to take Care of the Poor, and their Education, by which they will take Care of their own Heirs: For as Kingdoms and Nations are ſubject to Revolutions and Changes, much more (and nothing commoner) than for private Families to do ſo; and who knows how ſoon it may be his own Lot, or his Poſterities, to fall poor? Is there any poor now, that ſome of their Anceſtors have not been rich? Or any rich now, that ſome of their Anceſtors have not been poor?

View the Cities, Towns, and Counties in this Nation, and ſee what alterations come in two or three Generations in moſt Families. Were above one in ten of the Men now Houſekeepers in *London*, born there? And but few (in compariſon of the Multitude) that have gone out with Eſtates: And what better is it with Gentlemens younger Children, and the Eldeſt alſo, many times.

There is Three Things I am at: Firſt, Profit for the Rich, (which will be Life to the reſt.) Secondly, A plentiful Living for the Poor, without difficulty. Thirdly, A good Education for Youth, that may tend to prepare their Souls into the Nature of the good Ground.

However prevalent Arguments of Charity may be to ſome, when Profit is joyned with it, it will raiſe moſt Money, provide for moſt People, hold longeſt, and do moſt good: For what Sap is to a Tree, that Profit is to all Buſineſs, by increaſing and keeping it alive; ſo employing the Poor, excells the barren keeping them; in the firſt, the increaſe of the Poor is no Burthen, (but Advantage) becauſe their Conveniencies increaſe with them; but in the latter, there is no ſtrength or relief but what they have from others, who poſſibly may ſometimes think they have little enough for themſelves.

As a good and plentiful Living, muſt be the Poor's Encouragement; ſo their Increaſe, the Advantage of the Rich: Without them, they cannot be Rich; for if one had a hundred thouſand Acres of Land, and as many Pounds in Money, and as many Cattle, without a Labourer, what would the Rich-Man be, but a Labourer? And as the Labourers make Men rich, ſo the more Labourers, there will be the more rich Men, (where there is Land to employ and provide for them.) Therefore I think it the Intereſt of the Rich to encourage the honeſt Labourers Marrying at full Age; but by the want of it, it ſeems to me the World is out of Frame, and not underſtanding its own Intereſt.

For is it not ſtrange to conſider how induſtrious the World is, to raiſe Corn and Cattle, which only ſerves Men, and how negligent of (or rather careful to hinder) the increaſe of Men, who are a thouſand times better (than Beaſts) being to ſerve God? Do not Men greatly reproach their Maker, as if he had choſen the uſeleſſeſt part of the Creation to ſerve him, whilſt Men think them the leaſt worth their while to raiſe?

But they that provide Food for the Poor, lend to the Lord, who is the beſt Pay-Maſter; and if an induſtrious raiſing of Corn and Cattle (mean things) is commendable in a Husband-

Husbandman, how much more is the putting Mankind into a comfortable way of living, which will be inſtrumental in Gods hand in finiſhing his Creation (Man being the Head of it) by providing for the increaſe of their Poſterity, which joyned with a good Education, they may prove in the Ages to come, both Good and Great in this World, and as Angels in the Next: For as Ground that bringeth forth the groſſeſt Weeds, may by good Culture and Seed, bring forth excellent Corn, ſo we may hope as great a Change may be made by good Inſtruction and Example among the worſt of Men, at leaſt of their Stock.

Therefore how prudent is it to provide a good Education and Employ for the Poor, conſidering how many, for want of it, comes to be Miſerable and Vagabonds, and continue ſo for many Generations, from Father to Son?

This Colledge-Fellowſhip will make Labour, and not Money, the Standard to value all Neceſſaries by; and tho' Money hath its Conveniencies, in the common way of living, it being a Pledge among Men for want of Credit; yet not without its Miſchiefs; and call'd by our Saviour *The Mammon of Unrighteouſneſs*; moſt Cheats and Robberies would go but ſlowly on, if it were not for Money: And when People have their whole Dependance of Trading by Money, if that fails, or is corrupted, they are next door to ruine; and the Poor ſtand ſtill, becauſe the Rich have no Money to employ them, tho' they have the ſame Land and Hands to provide Victuals and Cloaths, as ever they had; which is the true Riches of a Nation, and not the Money in it; except we may reckon Beads and Pin-duſt ſo, becauſe we may have Gold at *Guiney* for them.

Money in the Body Politick, is what a Crutch is to the Natural Body, cripled; but when the Body is ſound, the Crutch is but troubleſome: So when the particular Intereſt

s made a publick Intereſt, in ſuch a Colledge Money will be of little Uſe there.

Tho' it's not ſo Natural for the Old and Rich to live with a Common Stock, yet more Natural with the Young and Poor, witneſs the ſeveral Hoſpitals of *England* and *Holland*: Old People are like Earthen Veſſels, not ſo eaſily to be new moulded; yet Children are more like Clay out of the *Pit*, and eaſie to take any Form they are put into.

The variety of Tempers, and the idle Expectations of ſome of the firſt Workmen, may make the Undertaking difficult; and therefore the more Excellent will be the Accompliſhment: And if the *Poor* at firſt prove brittle, let the *Rich* keep *Patience*; ſeven or fourteen years may bring up Young Ones that Life will be more Natural to: And if the attaining ſuch a Method, would be a Bleſſing to the *People*, certainly it's worth more than a little Labour to Accompliſh it. When by the good Rules thereof may be removed, in great meaſure, the *Prophaneneſs* of Swearing, Drunkenneſs, *&c.* with the Idleneſs and *Penury* of many in the Nation; Which evil Qualities of the *Poor*, are an Objection with ſome againſt this Undertaking, tho' with others a great Reaſon for it: For the worſe they are, the more need of endeavouring to mend them; and why not by this Method, till a better is offered.

BRITISH
7 JY 75
MUSEUM

A Specimen ſhewing how the Rich may gain, the Poor maintain themſelves, and Children Educated. by being Incorporated as a Colledge of all Sorts of Uſeful Trades, that ſhall work one for another, without other Relief: Suppoſe Three Hundred in a Colledge, to work the Uſual Time or Task as Abroad, and what any doth more, to be paid for it, to encourage Induſtry.

TWo hundred of all Trades I ſuppoſe ſufficient to find Neceſſaries for Three hundred, and therefore what Manufacture, the other hundred make, will be Profit for the Founders.

2 *A Governour and Deputy*
2 *Shoo-makers*
3 *Taylors*
1 *Baker*
1 *Brewer*
1 *Butcher*
1 *Upholſter*
1 *Barber*
1 *Phyſitian*
2 *Linnen* } *Weavers*
2 *Woollen* }
4 *Cooks*
4 *Gardiners*
1 *Tanner*
1 *Felmonger*
2 *Flax-Dreſſor & Thred-Maker*
1 *Tallow-Chandler*
1 *Soap-Maker*
1 *Hatter*
1 *Capper*
2 *Carpenter and Joyner*
2 *Brick-*

2 *Bricklayer and Labourer*
1 *Cooper*
2 *Smiths*
1 *Pin-Maker*
1 *Needle-Maker*
2 *Butler and Store-keeper*

44

2 *Spinners and Carders for Stockins*
20 *Linnen* } *Spinners and*
20 *Woollen* } *Carders*
5 *Dairy-Maids*

82

Women and Girls.

2 *Governeſs and Deputy*
6 *Bed-Makers*
6 *Nurſes*
6 *Waſhers*
4 *Houſe-Cleaners*
6 *Sempſters to make & mend Cloaths*
5 *Knitters or Weavers of Stockins*

A Farm of 500 *l. per an.*

2 *A Steward and his Wife*
3 *Plowmen*
3 *Plowboys*
4 *Taskers*
3 *Shepherds*
3 *Hinds for Cattle*
6 *Hedgers and Labourers*

24

44 Tradeſmen, *&c.*
82 Women and Girles.
24 Men and Boys upon the Farm.
10 Mens work at 15 *l.* each, is 150 *l.* a year, for Fewel, Iron, *&c.*
5 Mens Work at 15 *l.* each, is 75 *l.* a year for Houſe-Rent.
35 Mens Work at 15 *l.* each, is 525 *l.* a year, for Rent of a Farm for Meat, Drink, *&c.*

200
100
300

100 Peoples Labour, if but 10 *l.* each, is 1000 *l. per annum* Profit, but if we value them at 15 *l.* each, is 1500 *l.* Profit.

I do

I do not ſuppoſe the Computation is exact to a Man, for as ſome Trades Uſeful are not ſet down, ſo there is ſome of them ſet down, who are able to provide for two or three times that Number: But if it ſhould require 220 People to provide Neceſſaries for 300, it will pay the Undertakers well enough.

And that this Computation is not much out of the way, for 200 providing all Neceſſaries for 300, may appear

Firſt, From a View of the Nation, where I ſuppoſe not above Two Thirds, if One half of the Nation, are Uſeful Workers; and yet all have a Living.

Secondly, From the many Advantages the Colledge will have over others, for there will be ſaved,

1. Shop-keepers
2. All Uſeleſs Trades
3. Lawyers

} And all their Servants and Dependents.

4. Bad Debts
5. Dear Bargains
6. Loſs of Time for want of Work.
7. Many Women and Childrens work.
8. Beggars.
9. Much Houſe-room.
10. Firing
11. Cooking, Brewing, and Baking.
12. Fetching and Carrying of Work and Proviſion.
13. Clothing hurt in the Making, not ſo fit for Sale, may wear never the worſe; and the Colledge will find Cuſtomers to wear it, that a Tradeſman muſt loſe by.

Thirdly, There will be ſeveral Advantages to the Land:

1. There will be all the Soil of the Tradeſmen, beſides the Husbandmans, for improving it.

2. As there will be more Cattel kept, and occaſion for more Paſture, than in moſt Corn-Countries, ſo the Plowed Ground may be the better kept in heart, by the great quantity of Dung made, and it will be leſs worn out of heart, by often laying that down and breaking up freſh.
3. Now much Land is Unimproved, to what it might be, becauſe the Landlord or Tenant are not able, or not willing to do it for the other: The Colledge, I conceive, will have neither of them Difficulties.
4. All the Mechanicks will be ready at Harveſt, to help in with it, in a quarter of the time others do it, which when wet, may be of great Advantage: which change of work, as it will be acceptable to many, ſo for the health of ſuch as are uſed to ſitting much.

Propoſals to the Colledge Founders.

FIrſt, Tho' the Example be put of Renting Land and Houſe at 600 *l. per annum*, the better to ſhew how the Profit will ariſe by ſuch an Undertaking, all Charges deducted; yet I propoſe the raiſing

10000 *l.* To buy an Eſtate in Land of 500 *l. per an.*
2000 *l.* To Stock the Land, and
3000 *l.* To Prepare Neceſſaries to Set the Several Trades to Work.

In all 15000 pound.

By which means the trouble of raiſing Money to pay Rent, will be ſaved, and the Founders may have the more Goods from the Colledge, if deſired, and the Undertaking will not be ſo apt to miſcarry in its infancy.

Secondly

Secondly, The Stock to be valued every year, and the Profit to be divided; that ſuch as deſire to draw their Profit out, may have it yearly; but ſuch as deſire to continue it in the Colledge, may have it added as Principal, and that Stock-jobbing (which will ruine any good thing) may be prevented. If any have a mind to ſell their Intereſt, the reſt of the Proprietors ſhall have the Liberty to bring in a Purchaſer by Majority of Votes, at the Value as laſt caſt up.

Thirdly, The firſt Founders the more the better; and if ſome of every Uſeful Trade, the better; and then every Trade will be the better managed, and every Mans Days Work better underſtood.

Fourthly, None to Subſcribe leſs then 25*l.*

Fifthly, Every 50*l.* to have a Vote in making By-Laws and chooſing Officers, but no one to have above Five Votes.

Sixthly, Once a Year, Twelve or more of the Proprietors to be choſen a Committee, as Viſitors to Inſpect, and Counſellors for Advice for the Governours and Workmen to apply to, as there may be occaſion.

Seventhly, The Governours nor under Officers not to have any Sallary, but only all the Reaſonable Conveniences the Colledge can afford them.

Eighthly, Becauſe the whole Succeſs (under the Providence of God) will lye in a Right Beginning (for though an Acorn doth Naturally produce an Oak, yet how many little Accidents may prevents its ever being one? So any Great Undertaking, however Rational and Natural in its beginning, may eaſily be ſpoiled) therefore let the Nation be looked through for the Firſt Workmen, if can find but Three or Four in a County (the reſt may be Prentices) of good Lives and Tempers, it will be a leven to Influence their Succeſſors, and it will be ſuch a Pattern of Plentiful Living, that many of the Poor will readily ſubmit to the

Rules to partake of it; and to the Children bred Prentices in the Colledge, it will be their Element.

Some Advantages to the Founders, and Rich, by such a Colledge.

FIrſt, If the Living in this Affair, will make their own Eyes and Hands their Executors and Overſeers, and depoſit that now they are Alive, which they intend to give when Dead, it may be that and much more Money ſaved to themſelves and their Heirs.

Secondly, The Founders of the Colledge from thence may have for themſelves and Families, (in part of their firſt Coſt) Yearly a certain quantity of Woolen and Linnen Cloth, Shooes, Stockings, *&c.*

Thirdly, Though the Computation be but 300 in a Colledge; there may be 3000, or more, and ſuch a one may be at

Colcheſter, where are made *Bayes* and *Perpetuanoes*.
Taunton, for *Serges*, *Stroud* for *Cloth*, *Devonſhire* for *Kerſies*, and other places for other Goods.

Fourthly, Which Manufacture having One Third more than will be uſed by the Colledge, it may be Employed,

1. In being Divided among the Founders.
2. In Providing for more People in the Colledge, which is beſt Profit.
3. In Buying and Improving of Land.
4. In Building.
5. In fetching Forreign Commodities.
6. In Selling for Money, which will be of leaſt uſe in the Colledge.

Fifthly, Any that have Eſtates in Land or Money, doing the

the Colledge Buſineſs, and Living under the Colledge Rules; may have the Colledge-Allowance, and lay up the Profit of their own Eſtates.

Sixthly, Any giving 15*l.* a Year Land, or 300*l.* in Money, to the Colledge, or what other ſum may be thought reaſonable according to the County its in; may have the right of keeping one Perſon in the Colledge (without Work) with Colledge Allowance, and under Colledge Rules, or but half the Money, and do half the Work, or any other proportion; which is a good Expedient for an Indigent Child, for the Father to buy it a Colledge Commons; Reſerving liberty to the Colledge, in caſe of Exorbitancy, to Expel him the houſe, Returning his Money, or handing him Colledge-Allowance abroad.

Seventhly, An Eſtate Setled thus in a Colledge, is not ſo lyable to be Loſt or Spent, as moſt other Eſtates; for if the Heir be ſimple, there is enough of the reſt to look after it, and being joyned with good Company, he will not be ſo lyable to be a Spend-Thrift; and if he ſhould, the Colledge for his Labour will Entertain him and his Poſterity; ſo that he and his, may reap Benefit from his Fathers Eſtate, after he hath Spent it; and here a Parent may Entail it upon the Colledge, and then the Heir cannot well Sell it.

Eighthly, Here Peoples Children of Eſtates may be Boarded and Educated in all UſefulLearning, who ſeeing others Work, at ſpare times, inſtead of Playing, would be Learning ſome Trade, Work not being more Labour than Play; and ſeeing others Work, to imitate them, would be as much Diverſion to the Children as Play, which would the more Inure them to Buſineſs when grown up, the want of which hath Ruined many a hopeful Plant, who will be doing, if not of Good, of Evil; an Idle Learning being little better then the Learning of Idleneſs.

Ninthly, A Hundred Pound a Year in ſuch a Colledge, I

ſuppoſe will maintain Ten times as many People as a 100 *l.* a Year in Alms-houſes, becauſe the Proviſion and Manufacture raiſed from a 100 *l.* a Year Land, is worth Ten times the Rent, as the Farmer raiſeth yearly Three times his Rent, and the Mechanicks makes their Work worth Three or Four times what it was in the Farmers Hands.

Some of the Advantages the Poor Collegians will have.

1. FRom being Poor they will be made Rich, by enjoying all things needful in Health or Sickneſs, Single or Married, Wife and Children; and if Parents die, their Children well Educated, and preſerved from Miſery, and their Marrying incourag'd, which is now generally diſcourag'd.

2. As the World now lives, every Man is under a double Care, beſides his Bodily Labour, Firſt, To provide for himſelf and Family. Secondly, To guard againſt the Intrigues of his Neighbours over-reaching him, both in Buying of, and Selling to him; which in ſuch a Colledge will be reduced to this ſingle Point, of doing only an eaſie Days Work, and then inſtead of every bodies endeavouring to get from him, every body is working for him, and they will have more Conveniences in the Colledge than out.

3. In the common way of Living and Trade, Men, their Wives or Children often loſe half what they get, either by Dear Bargains, Bad Debts, or Law-ſuits, of which there will be neither in the Colledge; and if the Earth gives but forth its Fruit, and the Workmen do but their parts, they will have plenty; whereas often now the Husbandman and Mechanicks both are ruined, tho' the firſt have a great Crop,

and

and the ſecond induſtriouſly maketh much Manufacture; Money, and not Labour, being made the Standard, the Husbandman paying the ſame Rent and Wages, as when his Crop yielded double the Price; it being no better with the Mechanicks, where it's not who wants his Commodity, but who can give him Money for it, (will keep him) and ſo often he muſt take half the Value in Money another could give him in Labour, that hath no Money.

4. That as they grow in Years in the Colledge, they ſhall abate an Hour in a Day of their Work, and when come to Sixty Years old (if Merit prefer them not ſooner) they ſhall be made Overſeers, which for eaſe and pleaſant Life, will equal what the Hoards of a private Purſe can give; and excel, in ſo much as it hath leſs care and danger of Loſing.

5. And if we may compute by the Parable of the Sower, that one third of the People loſe Heaven by the Cares of this Life, may not a Collegiate way of Living be the occaſion of ſaving Many by preventing them Cares; and for Bodily Labour, it's a Primitive Conſtitution of God, it ſhould Earn its Bread in the ſweat of its Brows, Labour being as proper for the Bodies Health, as eating is for its living; for what pains a Man ſaves by Eaſe, he will find in Diſeaſe; and leſs Labour will provide for a Man in the Colledge than out.

6. The Regular Life in the Colledge, with abatement of Worldly Cares, with an eaſie honeſt Labour, and Religious Inſtructions, may make it a Nurſery, and School of Vertue.

7. The Poor thus in a Colledge will be a Community ſomething like the Example of Primitive Chriſtianity, that lived in common, and the Power that did attend it, beſpeaks its excellency; but conſidering the Conſtitution of Mankind that have Eſtates (but it's not ſo with the Poor) it was

none

none of the leaſt Miracles of that Age, and ſo abated as other Miracles did.

8. A Colledge thus Conſtituted cannot ſo eaſily be undone whatever Changes comes (except the People are deſtroyed) for if plundred, Twelve Months time will recruit again; like the Graſs new Mowed, the next Year ſupplies again; Labour bringing a ſupply as the Ground doth, and when together they aſſiſt one another, but when ſcattered are uſeleſs, if not preying upon one another.

A few Rules for Governing the Colledge Workmen.

1. ALL the Colledges and Hoſpitals of *England* and *Holland* ſhould be viſited to ſee what Rules and Orders they have for Governing their Societies, that may be uſeful in this Colledge.

2. It ſhould be called a Colledge rather than a Workhouſe, becauſe a Name more grateful; and beſides all ſorts of uſeful Learning may be taught there.

3. The Members of the Colledge may be diſtinguiſhed in Caps and Cloaths, as the Maſter-workmen from the Prentices, and Women from Girls.

4. A certain number of the Boys and Girls ſhould be appointed weekly to wait at Table upon the Men and Women at Meals, that as much as may be, the Men and Women may live better in the Colledge than any where elſe.

5. There ſhould be ſeveral Wards.

1. For Young Men and Boys.
2. For Young Women and Girls.
3. For Married Perſons.
4. For Sick and Lame.

6. As

6. As the Men and Women have diſtinct Lodging, ſo they ſhould have diſtinct Work-rooms; and as much as the Imploys would admit of it, the Men ſhould be in one Room, and the Women in another, that their Governours may the better look over them.

7. The Men ſhall be Prentices till Twenty Four Years old, and Women till Twenty One Years, or Marry, (as the Law allows) and then ſhall have liberty to go out of the Colledge or ſtay in, and Marry if they will.

Of the Education of Children, and Teaching them Languages.

1. THo' Rules, as well as Words, muſt be underſtood to make a compleat Scholar, yet conſidering Words lies in the Memory, and Rules in the Underſtanding, and that Children have firſt Memory before Underſtanding; by that Nature ſhews Memory is to be firſt uſed, and that in the Learning of Language, Words ſhould be firſt Learned, and afterwards Rules to put them together; Children learning the Words of their Mother Tongue, and then Sentences; but to underſtand what Rules their Language hath, requires a ripeneſs of Judgment; and the putting of Rules upon Children before, cripples their Underſtandings; when Boys of Twelve Years old are as long again at School learning a Language by Rules, as a Child of Three Years old without Rules.

And therefore I think Vocabulary and Dictionary is to be learnt before Accidence and Grammar; and Childrens reading and diſcourſing one to another, gives a deeper Impreſſion than reading to themſelves, we remembring a Man's Voice longer than his Face; a ſound upon the Ear penetrating the Spirits,

Spirits, more than a ſilent Seeing, where the Spirits are not affected with the Subject, as few Children are with their Books.

2. Four Hours in a Morning, and Four in an Afternoon, is too long to tye a Child to his Book; it's hard for a Man to be tyed upon one Subject ſo long, much more is it toilſome to Children, whoſe Natures are weak, and love change; it hurts their Spirits, makes them out of love with their Books, and loſeth much time; the Children might be imployed to more profit; a Labouring-man will hold longer at Work, than a Thinking-man in his Study: Men will grow ſtrong with working, but not with thinking; who have ſtronger Bodies than Labourers, and weaker Bodies than great Students? Labour adds Oyl to the Lamp of Life, when Thinking Inflames it.

3. Where People of Eſtates are willing to qualifie their Children, with what Learning they will take; or where others appear of ready and pregnant Uuderſtandings, it may be worth incouraging to the furtheſt degree; yet beyond Reading and Writing, further Learning will not be ſo uſeful to moſt among us as among other People, whilſt many of them expect to get their Living by it, as Prieſts, Lawyers, *&c.*

4. Tho' Learning may be uſeful, yet a Vertuous Education tends more to Happineſs here and hereafter; and what is a great Impediment in the common Education, is the letting Children imploy themſelves without Directions, which is a loſs ſeveral ways, Firſt, To their Bodies and preſent Condition. Secondly, To their Spirits and future Being; for at Four or Five Years old, beſides Reading, Boys and Girls might be taught to Knit and Spin, and bigger Boys Turning, *&c.* and beginning Young they would make the beſt Artiſts; and being upon Buſineſs, tho' ſlight, it improves their Reaſons by ſenſible Demonſtration, (which is

ſooner

ſooner learn'd than any Rational Demonſtration without it; as a Child at three years old by Feeling knows Fire will burn, much better than one of Thirteen from the moſt Rational Diſcourſe without Feeling) whereas a childiſh ſilly Employ, leaves their Minds ſilly. And the Will being the greateſt Enemy a Man hath, when it is not ſubject to the Will of God; How valuable is it then, for a Child's Will to be kept under anothers Direction than its own? It will be the leſs difficult to ſubmit it to the Will of God, when grown a Man, eſpecially if ſeaſoned with Religious Leſſons of Scriptures, *&c.*

Thus the hand employ'd brings Profit, the Reaſon uſed in it makes wiſe, and the Will ſubdued makes them good.

For tho' Men ſhould be guided more by Reaſon than Senſe, yet Children are guided more by Senſe than Reaſon; and therefore muſt be hedged from Evil more by wiſe Management than Diſcourſe; as we ſee Colts are tamed more by it than words.

All which conſidered, there is leſs wonder any prove Ill; but that any prove good, from ſuch an Idle Education as the common Breeding of Children, where the Mind is at leiſure to receive all the evil Impreſſions their ſeveral Ages are capable of.

A good Education, tho' with but a little Eſtate, makes a happier Man, than a great Eſtate without it; for the firſt not only ſupports the Name of his Family, but raiſeth a Name and Family to himſelf; whereas the latter, many times the more Rich, the more Wicked; and only pleaſed when at once he is making an End of Body, Eſtate, and Name together.

Such Parents as have alſo a ſence of a Future State, and the Happineſs or Unhappineſs their Children are capable of, will think there is no compariſon between a Good and an Evil Education.

And I think such a Colledge-Education, under good Rules, beyond any Private one, having several Advantages the Private will want.

1. There will be all sorts of Employs and Tools for every Age and Capacity to be employed with.

2. All Languages and Learning may be learn'd there, by having some of all Nations (Tradesmen) who may teach their Mother Tongue to the Youth, as they teach it their own Children.

3. Men and Children submit easier to Rules and Laws they see others submit to as well as themselves, than if they were alone; as Children in a School, and Soldiers in an Army, are more regular, and in subjection, than when scattered asunder.

4. They will be more under the Eye-sight of one Master or another, than in a private Family; and consequently prevented of more Folly.

5. Company being the delight of all Creatures, whether Men or Beast, and the World being so corrupted, makes its Company a great Snare to Youth; but the Colledge having company sufficient, will prevent the Temptation of going abroad; and being well govern'd, will much prevent the Evils that are learn'd abroad.

6. There may be a Library of Books, a Physick-Garden for understanding of Herbs, and a Laboratory for preparing of Medicines.

And tho' Ships and Boats cann't swim in the Colledge, the Men that manage them may be of the Colledge-Fellowship, and have their Conveniencies thence, as well as return their Profit or *Cargoes* thither.

In short, As it may be an Epitomy of the World; by a Collection of all the useful Trades in it; so it may afford all the Conveniencies and Comforts a Man can want, and a Christian life.

Answers

Anſwers to ſeveral Objections.

Object. 1. *THo' the Work be very Good and Excellent, if it could be Accompliſhed, yet there will be ſo much Difficulty, Labour and Care, in the doing it, there will not be found Men that will undertake the Toil of it.*

Anſw. 1. This Objection would have prevented any good Work, if Difficulty would have prevented the doing it.

2. If the Act be but good, we may hope God will raiſe Inſtruments; for tho' ſome Men have taken up a Reſt in their Eſtates, and ſeek only a Proviſion and Diverſions in it for their own Families, yet there is many have a touch of a more Univerſal Love.

3. Tho' it would be Toilſome for any one Man, or a few, yet 'tis eaſily done by a greater Number; as one Man cannot, and ten Men muſt ſtrain, to lift a Tun weight, yet one hundred Men can do it only by the ſtrength of a Finger of each of them.

4. As this will be a greater Charity than moſt Gifts, by the great good it will do to the Poor, ſo it will be as certain Profit to the Founders as moſt Trades, and conſequently worth ſome of their time, as well as any other Trade.

5. If evil men corrupt and debauch their fellow Creatures by the Influence and Opportunities their Eſtates give them; Is there not the greateſt Reaſon & Prudence for good Men to place their Eſtates, at leaſt ſome of it, ſo as it may influence many to Vertue, eſpecially when it will bring Profit with it.

And whether ſome may not be raiſed to an Eſtate, (as Queen *Heſter* was to a Crown) for to be Inſtruments in ſuch a work; and then will it not add to the difficulty of making up their account at the laſt day, if they neglect ſo great an Opportunity of doing Good, when it was in their hands?

Object. 2. *The Times being troubleſome, and Trade dull, it's not ſeaſonable to ſet ſuch a thing a foot; and if we ſhould have the Calamity of War, (or any other) among us, the Undertaking would be Ruined.*

Anſw. 1. It is the chiefeſt time when Trading's dull, becauſe now the Poor cannot ſo eaſily get work, they will the readier accept of new Maſters and Terms; whereas when Trade comes quick, the beſt Workmen will be fix'd under their Old Maſters, and only the worſer ſort want work.

2. If Calamities ſhould come of any ſort, the Poor in a Body would ſubſiſt better than if ſingle; becauſe when together, their Labour would provide Conveniencies one for another, which ſingle Perſons could do little at.

3. Whatever Calamities would ruine a Colledge, will much eaſier ruine ſingle Perſons; and therefore if danger of loſing all, its beſt for the Rich to do ſome good whilſt they have it; for if they ſhould loſe their Eſtates, it would be out of their power to do it. And beſides if the Poor be put in a good Method, they may be able to help their old Benefactors, when the Rich may have nothing to help themſelves, nor cannot work for want of uſe.

Object. 3. *But if there ſhould happen a Scarcity or Famine in the Land, how will the People be provided for then?*

Anſw. 1. If more vertuous than the reſt of the Nation, they may hope to ſcape better, but not elſe.

2. But as there is hopes, by good Orders, of a more Vertuous way of living in the Colledge than elſewhere, ſo by more Wiſdom, of better Proviſion in a Scarcity, by Stores laid up. For the Nation is commonly ſick of a great Plenty, that if Corn is cheap, care not where they ſend it away for Money, tho they may want it next year.

3. But the Colledge, not wanting Money, will not be under the Temptation of Selling it, nor extravagantly waſting it, but will keep it till they may want it at home. And there hath ſeldom been any years of Scarcity, but years of Plenty have been firſt.

Object. 4. *Why propoſe to get by the Poor's Labour, and not let them have all the Profit, and then will need raiſe leſs Money, as* 1500 l. *inſtead of* 15000 l.?

Anſw.

Anſw. 1. Becauſe the Rich have no otherway of living, but by the Labour of others; as the Landlord by the Labour of his Tenants, and the Merchants and Tradeſmen by the Labour of the Mechanicks.

2. A thouſand pound is eaſier raiſed where there is Profit, than one hundred pound only upon Charity; People readily employing all their Eſtates where there is Profit, when they will not give a Tenth of it to the Poor.

3. The more valuable the Fund, and the more Men is concerned in it, the better will it be looked after, and the more People will be provided for.

4. T'is not propoſed only for Relieving the Poor, but alſo how the Rich may employ their Eſtates with Profit to themſelves, and prevent any from being poor; a comfortable living in the Colledge to the Induſtrious Labourer, being the Rich Mans Debt, and not their Charity to them; Labour giving the Labourer as good a Right to a living there, as the Rich Mens Eſtates do them.

5. This Method is a greater Security to the Poor (than the common way of living) who here muſt be provided for, according to the conſtitution of the Colledge-Laws, before the Rich can have any thing; the Rich being only to have what the Colledge don't ſpend. Whereas the Poor now are at great uncertainty, (at leaſt difficulty) of getting a living, becauſe the Tradeſmen are endeavouring to get one from another what they can; ſo they are all ſtraining the Neceſſity of the Mechanick, not regarding how little he gets, but to get as much as they can for themſelves.

6. Conſidering it's either by Loſſes, or being out-witted and cheated, or the Idleneſs and Extravagancy of the Poor, that makes moſt want Charity from others: If by the Colledge-Rules may be removed theſe four Evils, few will then want the Gift of Charity?

Object. 5. *If take not in Aged and Decriped People into this Colledge; what Charity, to take in People that can live out of it?*

Anſw.

Answ. All Living Growing Bodies, whether Natural or Politick, must be Suckled and Nurst before come to their Strength; for how Helpless or Useless is the Body of Man new Born, and how much Tendence do they want, that with good looking after grow in time to be Strong Men, and not only able to serve themselves, but their Parents that Bred them?

So this Body Politick of the Colledge, by the many Difficulties at first it will meet with, must only take in Useful hands to Strengthen and Support it, that in time may grow to be able to bear all the *Poor* could reasonably be put upon it.

Object. 6. *May it be supposed, That any that can get more than will keep them, will come work in the Colledge only for Victuals and Cloaths?*

Answ. 1. Suppose not; but besides their own keeping, there is laid up in the Colledge Stores, sufficient for their Young Children, as born.

2. For themselves when Sick or Aged, and better Provided for than most Mechanicks.

3. If they Dye, and leave Wife and Young Children, they will be kept from Misery, added to the Uncertainty of a Mans Life, whether he may Live to make so good a Provision for his Wife and Children as the Colledge.

4. But where good Workmen at first are not to be had otherwise, they may be allowed some Wages to Instruct the Youth.

5. What they get more than their Task, will be their own, and if can get enough, may put it into the Foundation if they will.

6. The Advantage from the Prentices will be Sufficient to the Founders, if no more.

7. Though some young men may be in hopes of better preferment, yet not all; and also many that have tried the world, and find the difficulty of living in it, would be glad of so certain a Provision as the Colledge. The vanity of the Spa-

nish

niſh Beggar doth not attend all Poor, who when an Engliſh Merchant would have taken her Son and provided for him, refuſed his offer, ſaying, *Her Son might come to be King of Spain for ought ſhe knew, and therefore ſhould not be his Servant*: For tho' ſome Poor get Eſtates, how many more become miſerable?

Object. 7. *The People will not bear the Confinement of the Colledge.*

Anſw. 1. Neither would the Poor work, if there were not greater Inconveniencies; that is, Starving, or Robbing, and that's hanging.

2. The Confinement will not be more, if ſo much, as the beſt govern'd Prentices are under in *London*, and many other places.

3. It's not intended the Confinement ſhould be more than's abſolutely needful for the good Government of the Colledge.

4. I ſuppoſe the Plenty and Conveniencies in the Colledge, will ſufficiently allay the hardneſs of the Colledge-Rules.

Object. 8. *Why the Name Colledge, and not a Community, or Workhouſe?*

Anſw. A Workhouſe beſpeaks too much of Servitude, for People of Eſtates to ſend their Children for Education; and too much of *Bridewel*, for honeſt Tradeſmen to like it; and the Name *Community* implies a greater Unity in Spirit, than Colledge doth; and therefore not ſo proper to be uſed to ſuch a mixt multitude of Men and Boys; the word *Colledge* more relates to an outward Fellowſhip than an inward Communion, and therefore better ſuits the Subject.

Object. 9. *What Reaſon is there for a Difference in Apparel?*

Anſw. The Apparel mentioned in the Propoſals, is not meant any Religious or Scholaſtick Habit, but only ſuch as may keep the Men and Boys from a Level, and to diſtinguiſh their different Qualities, as well as good Husbandry: For what Maſter will cloath his Servant as himſelf?

Object.

Object. 10. *There have been several Manufactures set a Foot at several times, and many of them have not turned to Profit.*

Ans. 1. If a man have never so much Clothing and no Food, he may dye with hunger, which is the Case of several Manufactures. The Raisers of Food are so far scattered asunder from the Manufactures, that it's endless to seek their Custom.

2. To sell it to Shop keepers it must be cheap, because they must be kept out of it, if not raise Estates; which will leave little Profit to the Undertakers, if not starve the Workmen.

3. Stock-jobbing hath helped to ruine some of them: for however well laid the first Undertaking might be, and understood by the first Undertakers, yet being bid beyond the real worth, by cunning Brokers for foolish Buyers, the first Beginners sell themselves out, and leave it to the Buyers; and then between the Carelesness of one, and Ignorance of t'other, it must fall; which would spoil the best Undertaking in the World, if it had no other Disadvantage.

J. B.

POSTSCRIPT.

1. *TO Answer all Objections would be to empty the Sea, whilst Mistake or Prejudice may object against any thing that's offered, the greatest Truth having met with Objections; but if I can be but understood by the Well-inclined, or stir up the Wise to propound a better Method than this, it's sufficient; whilst I had rather put my Money into a good Undertaking of anothers, than a bad one of my own.*

2. *To reconcile different Interests, and to answer Objections that are Contradictions will be difficult; as for the Rich Man to say, it will yield no Benefit to the Undertakers, and at the same time for the Poor to object, The Proposals give too much to the Rich, and too little to them: For Answer, I say, As the Proposition seems to have all the Profit the Earth and Mechanicks can raise any where, so it cuts off all Superfluity and Extravagancies used among others, and consequently raise the greatest Stocks both for Founders and Workmen, which is the Point I aim at: Whilst I am not willing to admit of the Supposition, That tho' such Advantages is offered to the Rich and Poor, they will lose it, for want of agreeing how to divide it, hoping ther's but few would make out the Truth of the Story of Covetousness and Envy, who when they were offered, whatever the first asked, only the second should have double to what the first asked, they could not agree which should ask first.*

However I have this satisfaction, I intend the advantage of both, whilst I think the Method will afford both Profit to the Rich, as well as Plenty to the Poor. I will not pretend to seek any Method of Living in this World, that hath no inconveniency in it, but only what hath fewest. But till the Rich be satisfied to put it a-foot, the Poor cannot, if they would, for want of Materials.

FINIS.

BRITISH MUSEUM 7 JY 75